AN INTERNATIONAL LANGUAGE

Red Cross Demonstration at Fifth International Congress of Esperantists at Barcelona, Spain, Sept. 1909

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Dr. Ivy Kellerman Member Pictorial Executive Committee

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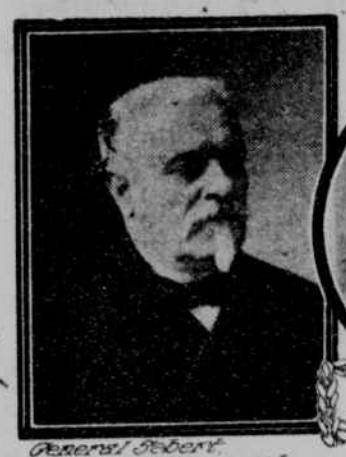
Dr. Ludwig L. Zamenhof Author of Esperanto

An Esperanto Stamp



General Robert Pres. Int. Esperanto Congress Committee

Mme Pujula Secretary Fifth Congress

WHEN the representatives of between thirty-five and forty nations meet in Washington, D. C., next week, as delegates to the sixth International Congress of Esperanto, there will be no babel of voices and confusion of speech, for they have at their tongue's end a common language in which they can converse freely—Esperanto, the adherents of which hail it as the long-sought international means of communication.

When the sons of Noah began to build the Tower of Babel, as told in the Book of Genesis, "the whole earth was of one language and of one speech." But the Lord, in his wrath, "confounded their language, that they may not understand one another's speech." From then until now it seems to have been the dream of all true linguists to create a common tongue for all mankind. This Esperanto claims to be—not for the purpose of supplanting the mother-tongues of the great nations of the world, however, but simply as an auxiliary language between them when desired.

From August 14 to 20, delegations of Esperantists from nearly every country on the globe will convene in the capital city of the nation to transact the business necessary to the dissemination of their idiom. Approximately 1,500 delegates are expected and a program elaborate for a convention of such a nature has been prepared. Distinguished linguists of this and other countries will be present. Naturally, the entire proceedings of the congress will be carried on in Esperanto.

The Word Esperanto is not merely a name chosen a random for the new tongue, instead, it means "the one who hopes." And thereby hangs a tale. Over in Poland, some 40-odd years ago, in the town of Bialystock, lived a Polish lad, Ludwig Zamenhof by name. He was a quiet, modest, studious boy, who was much impressed by the fact that, within his own home town no less than four languages were in current use in different sections of the city—Russian, German, Polish and Yiddish. The frequent wars and massacres could often be indirectly attributed to this confusion of tongues. Straightway he saw the need of a common language for his own townsmen. So he began to formulate one—and this, mind you, when but eight or nine years of age!

At fifteen he had a group of five or six companions of his own age speaking a sort of prehistoric Esperanto. But their jargon was so strange that others heaped ridicule upon their heads. Presently, Ludwig's companions dropped off, one by one, returning to the comfortable speech of their ancestors and he was left alone. But he did not give up. Instead, he dreamed his dreams all over again and welcomed new ones, some of them of a rosy hue and some of the deepest gloom.

But he persisted—working, working ever, on the eliminations of long conjugations and declensions, conflicting grammatical constructions, almost irreconcilable root words and the nearly hopeless task of assimilating strange vocabularies. For 15 years he labored, giving the best that was in him to his arduous task. At 30 he published "A Plea for an International Language," in which he set forth the rudiments of the result of his years of toil. With characteristic modesty he signed himself "Dr. Esperanto"—"The One Who Hopes."

Its value was recognized immediately by some, but, for the most part it conquered all obstacles quietly and without ostentation. Such eminent authorities as Prof. Max Muller and Count Tolstoy became interested. Gradually it spread over the whole world until today its grammar has been translated into some 32 languages and dialects. Its adherents became enthusiastic and each constituted himself a propagandist eager to disseminate the glad tidings.

As a mark of respect and appreciation of the originator they called the language "Esperanto" and him "the Author." The latter is a title of affection, for such a sentiment is felt by Esperantists the world over for the little Polish lad who defied ridicule and obstacles and toiled for over 20 years at his discouraging task.

Dr. Zamerhof—yes, the same little boy, simply grown up to a man's estate and the recognition of his scholastic attainments—will be present at the congress in Washington next week, coming all the way from his home in warsaw to meet his friends and fellow-workers. He has made nothing out of his labor, refusing even to copyright his work. It was a labor of love with him, and now he is reaping his reward in the adulation of men and women who express it—in the very tongue which he invented.

For the seven days of the congress at Washington an interesting program has been prepared. Aside from the serious meetings and discussions, a number of attractive features have been arranged, the most unique of which is an elaborate open-air presentation of Shakespeare's "As You Like It," by the Hickman Players. The lines have been translated into Esperanto by Dr. Ivy Kellerman, of Washington, D. C., a member of the National Executive Committee of Esperantists. Rehearsals have been in progress for some time, and a most finished production is promised.

On the afternoon of Thursday, August 18, the delegates will attend the baseball game between the Cleveland and Washington teams of the American League, but that is not all. The unique feature of the occasion lies in the fact that each foreign delegate will carry with him an official rules book of the great American game printed in Esperanto. And, sub rosa, it has been hinted by some that Umpire "Silk" O'Loughlin—he of the famous "stroke tuh!" diction—will be inveighed into giving a few of his decisions in Esperanto.

The difficulties to be overcome in making this translation are clear to an Esperantist only, but an idea of the labor involved can be partially conveyed to the uninitiated. Take the word "strike," for example. It means exactly what it does not mean—despite the fact that that statement is a second-cousin to an Irish bull. To "strike" means "to hit," and yet, in baseball, the word means to miss the ball. And, again, the word "ball" obviously means but a single ball—hence if the umpire calls "three balls," how can that be true when there is obviously but one? Of course, these points seem almost absurd to the American ball "fan," but to find equivalents for them in Esperanto or in any foreign language for that matter) is nearly a hopeless ask.

Next Suday morning services will be held in an Episcopal and a Roman Catholic church in Esperanto—at least, as much of the services in the latter faith as is not compulsorily rendered in Latin. On the following day "the author of Esperanto" will make the opening address, and then the congress will settle down for transaction of business. The Esperanto Academy—whose duty it is to preserve the language in its virgin purity, much as the French Academy guards the French language—will meet, as will also the International Council and the International Scientific Association of Esperantists.

On Wednesday evening ten handsome premiums will be awarded the winners of prizes in a literary contest, each having presented a thesis on a certain assigned subject written in Esperanto. In between the business sessions the delegates will enjoy the many opportunities for sight-seeing offered by the capital city—including a trip to Mount Vernon, the home of Washington, and an excursion to the beautiful Great Falls of the historic Potomac river.

On Friday will be held the grand international ball in the ballroom of one of the local hotels. This promises to be quite the most attractive social feature of the convention. The dance cards will be engraved in Esperanto and the delegates will appear in their national costumes. Among the most prominent Americans actively interested in the success of the congress may be mentioned John Barrett, director of the Bureau of American Republics. The congress may adjourn on Saturday, August 20, to meet next year in Antwerp, Belgium.

The first International Esperanto Congress convened in Boulogne-sur-mer, France, in 1905; the second in Geneva, Switzerland, in 1906; the third in Cambridge, England, in the following year. The fourth congress was held in Dresden, Germany, under the patronage of the King of Saxony, in 1908, and the fifth in Barcelona, Spain, last year, under the honorary presidency of King Alfonso XIII. of Spain.

At this fifth congress a number of interesting demonstrations of the practicability of the language were given, among which may be mentioned the "Red Cross Demonstra-

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THE JAPANESE-BRITISH EXPOSITION

BY C. K. STILES

General View

Old Japanese Gardens

Prince Sadanaru Fushimi In Charge of the Jap Section of the Big Fair

The Flip-Flap

FEW, if any of the many thousands of Americans visiting London this year will fail to take in the huge world's fair opened the last of May under the combined control of the Japanese and British imperial authorities. None of he previous great expositions have surpassed this, the latest one, in the amount of territory covered nor in the unusualness of the sights prepared for the international public.

Yet it is not as a world's fair in the usual acceptance of that term that the latest exposition is most remarkable. Its chief charm and greatest novelty consists in the fact that for the first time the Occident has the chance to see the true inwardness of the strange and poetical semi-civilization of native Japan.

Japanese Overshadow British.

While held in London under the special care of the royal family and the favor of the British Empire, the exposition is admittedly mostly Japanese, both as to the number, the size and the interest of the exhibits. Also, it is certain that double the space and five times the money has been given by the Japs towards creating for the Western World an opportunity to study the customs, the natives, the religions and the industries of the empire of the Mikado in a way never before possible, except to the comparative few who could make the far journey to the wonderful island empire that lies just off thhe coast of Asia.

Thus this exposition is the first genuine exhibit of the Orient, that magic land where things to the Western mind are almost always turned upside down, or with rear views in the foreground. In extent and costliness the exposition, which, despite its name of Japanes-British, has already been called by the visiting public simply the Japanese exposition, may claim to rival any of its predecessors.

The space covered exceeds that of the World's Columbian Exposition at Chicago in the early "nineties" and almost equals that of the largest of all—the St. Louis Fair. Approximately $20,000,000 have been spent by the Japanese and British governments, assisted by multitudes of prive exhibitors from all over the world.

The railroad facilities are superb, there being accomodations for receiving and expediting 85,00 visitors an hour. Direct into the heart of the vast grounds run the lines of three steam railways, four underground tubes, 10 surface electric lines and 26 omnibus lines, 12 of which are electric busses.

The exposition will remain open until the late fall and possibly until next year. The number of exhibitors is approximately 16,000, and the value of the exhibits is estimated at one billion dollars. So much for figures, which, after all, can impart merely a bare framework about which one may weave some sort of picture of the wonders of ancient and modern Japan.

It may seem paradaxical to state that one can learn more abou Japanese art, histry, industry, customs and religions by one week's study throughout the many acres devoted to things Japanese in the exposition than by three months in Japan itself. Yet many of the most noted scholars and travelers, versed in Japanese affairs, have stated this fact as true.

The sections of the show that are absolutely novel even to the most ardent of exposition visitors are those revealing the ancient gardens and architecture of Japan. Never before outside of the island empire have real specimens of Japanese gardens creations been seen.

Gardens og Nippon.

There are two big gardens of Japan at the Exposition the Garden of Peace and the Garden of the Floating Islands. Of this latter marvelous place it would be difficult to exaggerate either its beauty, or its subtle essence of the Far East. It was designed in Tokio by a race of gardeners who for centuries have belonged aboslutely to the Japanese Imperial family. The tiniest of plants, the smallest bits of rock in this garden has been chosen for its specific use.

The floating islands are known as "The Guest's Isle," and the isle of the Inland sea is named "The Windswept Isle," and by some curious mechanical contrivance a veritable hurricans of wind seems to sweep over the diminutive but perfect islands. The little semi-circular bridges, the arbors of cherry blossoms, the sacred shrines are placed an minature hill-tops. Then there are the torii and the Nara lanterns, and each creation has its symbolic meaning, and the whole gives an indescribable sensation of the oriental and the deep-lying soul of ancient Japan.

This garden of old Japan is set within a good-sized lake having an irregular coast-line and small pineclad islets are scattered here and there after the famous scenery of the country of the Matshshima. On the right-hand side of the lake there is a beautiful reproduction of the far-famed Miyajima, one of the jeweled spots of the wonderful inland sea of Japan, a sea some 300 miles in length and from 10 to 60 miles in width, which all who have seen proclaim the most beautiful spot in the world. There is also an exact reproduction of the sacred temple of Kinkakuji, (Kyoto), which few foreigners have ever seen in actuality and entrance to which by foreigners was punished with death by tortures until a comparatively few years back.

There is a Japanese tea-house by the sea, showing a waiting room for guests with every detail exactly reproduced.

The originals of these gardens were first created 2,000 years ago in prehisoric Japan by Buddhist monks and it became with them almost an occult science. They essayed to express abstract ideas such as chastity, faith, piety, calm, content, etc., and varied them according to the character of the owners, weather poets, warriors, emperors, philosophers, eac. In these ancient gardens of a rapidly dying, if not already dead civilization—that of old Japan—there are expressed both a subtle understanding of some mood of nature and some rare oriental conception of a mood of the human heart.

It is not too much to say that nothing ever shown at any world's fair has equalled in beauty, interest, or in high character of conception the rare, quaint features of these gardens of old Japan.

But in addition to their gardens, the Emperor of Japan has had his councillors and nobles spare no expense in setting forth every detail of Japanese life of the present and but little is lacking to show the ancient and modern history of the Japanese race. There are acres of industrial exhibits, of army and naval exhibits, of silk creation from the birth of the silk worms to the final manufacture of the Japanese silks.

The Flip-Flap Marvel.

But, of course, wile Japanese art, industry and history are shown here as never before, yet the great aim of amusing the international public has been looked after in an nuzurpassable manner. The last word in monling the sightseerers has surely been strous mechanical devices for startsaid in the formation of the gigantic and grotesque flip-flap. It consists of wo giant arms, having each at its upper end cars capable of holding 200 people. The 400 passengers are tossed far up into the air by high-powered machinery until not only the entire exposition, but the vast city of London is to be seen spread out in a great bird's eye view.

The sensation of being tossed skyward n the clutches of these two gigantic steel arms is one that will shake the calm of the most phlegmatic individual.

Then there are small modern Japanese gardens where giesha girls, with tiny feet and the famed beauty of these Japanese women, serve tea and eatables and even strange Japanese cordials. Weird and fascinating oriental dances are given at night, and under the lights of thousands of Japanes lanterns and real Japanes trees and flowers brought all the way from Nippon, the sights are exactly the same as have fascinated those fortunate individuals who have been granted a sojourn in the realms of the Mikado.

In the pleasure sections there are dozens of novelties to furnish sensations for the fun-seeking public while the couri of honor is quite as large as that at St. Louis and Chicago. Of

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